



*Hoc Vobis amicus  
Grati Animi Opusculum  
Offero.*

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Offero.*

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A  
CANDID ENQUIRY  
INTO THE  
PRINCIPLES AND PRACTICES  
OF THE  
Most Ancient and Honourable SOCIETY  
OF  
BUCKS.

TOGETHER WITH  
Some Thoughts on the Origin, Nature,  
and Design of that INSTITUTION.

DEDICATED TO  
The BRETHREN of the ORDER.

BY P. D. Esq;

Omne tulit punctum qui miscuit utile dulci.

HORACE.

---

L O N D O N :

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TO THE  
BRETHREN of the  
Most Ancient and  
Most Noble OR-  
DER of BUCKS.

GENTLEMEN,

**I**F the Liberty I take in  
dedicating this little  
Work to a Society, in  
which there are so many  
Men of Genius and Un-  
derstanding,



iv DEDICATION.

derstanding, was not counterballanced by the Confidence I repose in your reading it with Candour, I should not have been so bold as to undertake it.

OF all Societies, ancient or modern, that of the BUCKS, considered in its original State, is one of the most worthy and respectable: It has spread into every Corner of the Globe



## DEDICATION. v

Globe where Arts, Learning, or manly Courage found a Name ; and in proportion to its Merit has consequently, in common with other Societies, acquired Enemies, who indeed are scarce worth noticing, as their intemperate Malice and Rancour proceeds from their Ignorance.

HAVING the Happiness  
to be initiated into the  
Secrets

vi DEDICATION.

Secrets of a Society, at once illustrious and benevolent in its Principles, it becomes my Duty publicly to make known my Zeal and Ardor for every thing that can be either for the Defence, Glory, or Utility of the Order.

AND I trust that my good Intentions will not be maliciously wrested into Vanity, when I seriously declare, that every Brother



DEDICATION. vii

ther of the united Lodges cannot confer on me a more singular Favour, than by sending to me, from time to time, any unfortunate Object he may meet with (and more particularly any distressed or reduced Brother) to whom I will gladly give my Advice gratis.

IF my Zeal for the Welfare of the Fraternity meets with your Approbation,

viii DEDICATION.

probation, and this Work is honoured with any Degree of your Favour, my utmost Wishes will be answered; and, in this pleasing Hope, I subscribe myself,

*Your most affectionate*

*And respectful Brother,*

P. D. . . M. N. G.

Of the Royal Mecklinburgh Lodge.

N<sup>o</sup> 3. Bury-Street,  
St. James.

## P R E F A C E.

✓

**T**HE History and Records of the most Ancient and Noble Order of Bucks being very faulty, its ancient Institution interpolated and corrupted, not only in its Orthogragphy, but by some Errors in its Historical Institution and Chronology, owing to length of Time, and the Ignorance or Neglect of Transcribers ; it was therefore thought expedient at a Quarterly General Meeting of the several principal Officers belonging to the United Lodges, to consider of preparing for the Press, from authentic Manuscripts, and Ancient History, the Original Institution,

a

or



## x P R E F A C E.

or Historical Account of the Order, as in its primitive and original State. By desire of the above Committee, the Editor of these Sheets communicated to them a few of several Original Manuscripts in his Possession, and in consequence thereof an Order was made, requesting him to proceed in the Work, and publish the same with all convenient Speed.

Thus encouraged, the Author would have been wanting in Duty and Respect to his Brethren, if he had not obeyed their Injunction in completing it as soon as possible (in the prosecuting of which he takes this earliest Opportunity of acknowledging the generous Assistance

P R E F A C E.      xi

sistance of some Brethren of the Order)—He trusts therefore, Gentlemen, to your receiving this portable Companion with that Candour and Goodness inseparable from your peculiar Characteristic, it being drawn up with a most sincere Intent to promote the real Good and Benefit of our most excellent Society,—to render its admirable Principles, and worthy Precepts, more universally known and understood, to silence the sneering, and ignorant Critic, and convince prejudiced Minds that a good Buck, and an honest Man, are synonymous Terms, that our Principles are just, not degenerate, as ignorant and malicious Men  
boldly

xii P R E F A C E.

boldly and publickly advance.—  
The Author passes by such Malice  
with the Contempt it merits, and  
is happy in this Opportunity of  
congratulating his Brethren, that  
notwithstanding every Reproach  
and Falsehood that Malice united  
with Ignorance, could invent, this  
ancient Order of Bucks, founded  
in Innocence and on social Prin-  
ciples, has always rose superior to  
every Obstacle, and is every where  
held in Respect by the Sensible  
and Discerning, by the Good and  
Great; and that it may ever con-  
tinue in its present flourishing  
State is the sincere and hearty  
Wish of, Gentlemen,

Your BR.



**T**O know in what manner the states and kingdoms were founded, that have divided the universe; the steps whereby they rose to that pitch of grandeur related in history, by what ties families and cities united, in order to constitute one body or society, and to live together under the same laws and common authority; it will be necessary to trace things back in a manner to the infancy of the world; and to those ages in which mankind, being dispersed into different regions (after the confusion of tongues) began to people the earth. In these early ages every father was supreme head of his family; the arbitor and judge of whatever contests and divisions might arise within it; the natural legislator over his little society; the defender and protector of those, who, by their  
 B birth,

birth, education, and weakness, were under his protection and safeguard; and of whom he was so extremely tender, that he was as careful of their interest as his own.

But altho' these masters enjoyed an independent authority, they made a mild and paternal use of it. So far from being jealous of their power, they neither governed with haughtiness, nor decided with tyranny. As they were obliged by necessity to associate their family in their domestick labours, they also summoned them together, and asked their opinion in matters of importance. In this manner all affairs were transacted in concert, and for the common good,

The

The laws which the paternal vigilance established in this little domestick senate, being dictated in no other view, but to promote the general welfare, concerted with such children as were come to the years of maturity, and accepted by the inferiors with a full and free consent, were religiously kept and preserved in families as an inheritary probity, to which they owed their peace and security. But different motives gave rise to different laws. One, man overjoyed at the birth of a first born son, resolved to distinguish him from his future children, by bestowing on him a more considerable share of his possessions, and giving him a greater authority in his family. Another, more attentive to the interest of a beloved wife, or a darling daughter, whom he wanted to settle

in the world; thought it incumbent on him to secure their rights, and increase their advantages. The solitary and cheerless state to which a wife would be reduced, in case she should become a widow, affected more intimately another man; made him provide, beforehand, for sustenance and comfort of a woman who formed his felicity. From these different views, and other of the like nature, arose the different customs of nations, as well as their rights, which are infinitely various in proportion as every family increased by the birth of children and their marrying into other families, they extended their little domain, and formed, by insensible degrees, towns and cities.

These societies growing, in process of time, very numerous; and the families



lies being divided into various branches, each of which had its head, whose different interest and character might interrupt the general tranquillity; it was necessary to intrust one person with the government of the whole; in order to unite all these chiefs or heads under a single authority, and to maintain the publick peace by an uniform administration. The idea which men still maintained of the paternal government, and the happy effects they experienced from it, prompted them to chuse from among their wisest and most virtuous men, him in whom they had observed the tenderest and most fatherly disposition. Neither ambition or cabal had the least share in this choice; probity alone, and the reputation of virtue and equity, decided on these occasions, and gave the preference to the most worthy.

To heighten the lustre of their newly acquired dignity, and enable them the better to put the laws in execution, as well as to devote themselves intirely to the publick good; to defend the state against the incursions of their neighbours, and the factions of discontented citizens, the title of king was bestowed on them; a throne was erected, and a scepter put in their hands; homage was paid them, officers were assigned, and guards appointed for the security of their persons; tributes were granted; they were invested with full power to administer justice, and for this purpose were armed with a sword, in order to restrain injustice, and punish crimes.

At first, every city had it's particular king, who, being more sollicitous

teous of preserving his dominion than of enlarging it, confined his ambition within the limits of his native country. Others of a different disposition thought of nothing but that of aggrandizing themselves, and displaying their martial abilities at the expence of their neighbours.

Princes made a various use of victory according to the diversity of their dispositions or interest. Some, would use the conquered as absolute slaves; others introduced the custom of transporting whole nations into new countries where they settled them, and gave them land to cultivate.

Other princes, again, of a more gentle disposition, treated the conquered as their own subjects; with this dif-

ference, that the latter paid a kind of a tribute annually.

But such of these monarchs as were the wisest and ablest politicians, thought it glorious to establish a kind of equality betwixt the nations newly conquered, and their other subjects; granting the former almost all the rights and privileges the latter enjoyed: and by this means a great number of nations that were spread over different and far distant countries, constituted, in some measure but one city, or at least but one people.

Thus I have given a general and concise idea of mankind, from the earliest monuments which history has preserved on this subject, the particulars whereof, in as much as it regards



gards my subject, I shall endeavour to relate.

But let me first observe, that the study of prophane history would be unworthy of a serious attention, and a considerable length of time, if it were confined to the dry knowledge of ancient transactions, and an unpleasing enquiry into the æra's when each of them happened.

It little concerns us to know, that there were once such men as Alexander, Cæsar, Aristides, or Cato, and that they lived in this or that period; that the empire of the Assyrians made way for that of the Babylonians, and the latter for the empire of the Medes and Persians, who were themselves subjected by the Macedonians, as these were afterwards by the Romans.

But

But it highly concerns us to know by what methods those empires were founded ; (particularly such as regard our most noble order) the steps by which they rose to the exalted pitch of grandeur we so much admire ; what it was constituted their true glory and felicity, and the causes of their declension and fall.

'Tis of no less importance (for such as profess themselves of any order) to study attentively their manners, their genius, their laws and customs; and especially to be acquainted with the character and disposition, the talents, virtues, and even vices of those men by whom they were governed ; and whose good or bad qualities contributed to the grandeur or decay of the states

states over which they presided. Such are the great objects which history presents us with; exhibiting to our view all the kingdoms and empires of the world; and at the same time, all the great men who were any ways conspicuous; thereby instructing us, by example rather than by precept, in the arts of the empire and war, the principles of government, the rules of policy, the maxims of civil society, and the conduct of life that suits all ages and conditions.

We at the same time, acquire another knowledge; which cannot but excite the curiosity of all persons who have a taste and an inclination for polite learning: I mean, the manner in which arts and sciences were invented, cultivated, and improved; we there discover

cover, and trace, as it were with the eye, their origin and progress; and perceive, with admiration, that the nearer we approach those countries which were once inhabited by the sons of Noah, in the greater perfection we find arts and sciences; and that they seem either neglected or forgot in proportion to the remoteness of nations from them; so that, when men, attempted to revive those arts and sciences, they were obliged to go back to the source from whence they originally flowed.

I give only a transient view of these objects, tho' so very important, in this place, because another object of infinitely greater importance claims our attention. For altho' prophane history treats only of nations who had imbibed all the chimæras of superstitious worship;



worship; and abandoned themselves to all the irregularities of which human nature, after the fall of the first man, became capable; it nevertheless proclaims universally the greatness of the Almighty, his power, his justice; and above all, the admirable wisdom with which his providence governs the universe. If the inherent conviction of this last truth, raised, according to Cicero's observation, the Romans above all other nations; we may, in like manner, affirm, that nothing gives history a greater superiority to many other branches of literature, than to see in a manner imprinted, almost in every page of it, the precious footsteps and shining proofs of this great truth, viz. that God disposes all events as supreme Lord and Sovereign; that he alone deter-

mines

mines the fate of kings, and the duration of empires; and that he transfers the government of kingdoms from one nation to another, to punish the crimes of the one, and reward the virtue of the other.

It must be confessed, that if we compare the attentive, the beneficent and evident manner in which the Almighty presided anciently over his people, with that which appeared in his governing all other nations of the earth, one would be apt to conclude, that the latter were foreign to him. God looked upon the holy nation as his own domain and inheritance, he resided in the midst of it, like a master in his house, and as a father in his family. Israel was his first born, he had made it his delight to form him

him from his infancy, and to instruct him in person. He imparted himself to him by his oracles; appointed miraculous men to be his governors; and displayed the amazing wonders of his power in his protection. Who could forbear, at the sight of so many glorious privileges, to cry aloud with the prophet, *Judah is his sanctuary, and Israel his dominion. Solum modo ibi magnificus est Dominus noster.* Nevertheless this God, altho' forgot by the nations, and seemingly forgetting them, always retained and exercised his supreme power over them, which tho' concealed behind the veil of ordinary events, and such a conduct and government as were merely human, was not therefore less real or divine; *The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.*

*therein.* It would be an error highly injurious to the Almighty, to suppose him only the master of one family, and not of all the nations in the world. We discover this important truth in going back to the most remote antiquity, and the origin of profane history; I mean, the dispersion of the posterity of Noah in the several countries of the earth where they settled.

Liberty, chance, views of interest, a love of certain countries, and such like motives, were, in outward appearance, the only causes of the different choice which men made in those various migrations. But the scriptures inform us, that amidst the trouble and confusion that followed the sudden change in the language of Noah's descendants, God presided invisibly over  
all



all their councils and deliberations; that nothing was transacted, but by the Almighty's appointment; and that he only guided and settled all mankind agreeable to the dictates of his mercy and justice. *The Lord scattered them abroad from thence on the face of the earth.*

'Tis true indeed that God, even in those early ages, had a peculiar regard for that people, whom he was one day to regard as his own. He pointed out the country which they were to inherit: he caused it to be possessed by another laborious nation, who applied themselves to cultivate and adorn it; and to improve, by all possible methods, the future inheritance of the Israelites. He then fixed, in that country, the like number of families, as were

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to

to be settled in it, when the sons of Israel, should at the appointed time, take possession of it; and did not suffer any of the nations, which were not subject to the curse of Noah against Canaan, to enter an inheritance, that was to be given up intirely to the Israelites.

*Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel.*

But this peculiar regard of God to his future people, does not interfere with that he had for the rest of the nations of the earth, as is evident from the two passages of the scripture above cited, which teach us that the entire succession of ages is present to him; that nothing is transacted in the whole universe, but by his appointment; and that he directs the several events of it from age to

to age. *Tues Deus conspexitor seculorum.  
a seculo usque in seculum respices.*

We must therefore consider, as an indisputable principle, and the basis and foundation of history, that the providence of the Almighty has, from all eternity, appointed the establishment, duration, and destruction of kingdoms and empires, as well in regard to the general plan of the whole universe, known only to God, who constitutes the order and wonderful harmony of its several parts; as particularly with respect to the people of Israel, and still more with regard to the Messiah, and the establishment of the church, I mean the christian religion, which is his great work, the end and desire of all his works, and ever present to his sight: *notum a seculo est domino opus suum.*

God has vouchsafed to discover to us in holy scripture, a part of the revelation of the several nations of the earth to his own people: and the little so discovered, diffuses great light over the history of those nations, of whom we should have but a very imperfect idea, unless we have recourse to revelation. 'Tis this that displays, and brings to light, the secret thoughts of princes, their incoherent projects, their foolish pride, their impious and cruel ambition: 'tis this reveals the true causes, and hidden springs of victories and overthrows; of the grandeur and declension of nations; the rise and ruin of states; 'tis revelation that teaches us, what the judgment of the Almighty forms both of princes and empires, and consequently, what idea we ourselves ought to entertain of them.

Not



Not to mention Egypt, that served at first as the cradle (if I may be allowed the expression) to the holy nation: and a fiery furnace to it; and at last, the scene of the most astonishing miracles that God ever wrought in favour of Israel: not to mention, I say, Egypt, the mighty empires of Nineveh, and Babylon furnish a thousand proofs of the truth here advanced.

But I am apprehensive that I have been too prolix, and may be asked, what is all this to Nimrod and his followers. First, gentlemen, I answer, that, if I was to give you but the dry knowledge of Nimrod's pedigree, it would neither be pleasing or satisfactory, and that there is something more to be considered in his history than events and chronology: secondly, though

it might not be amiss to touch on the causes of the rise and fall of empires; the genius and character of nations, and of the great persons who governed them; to speak of arts and sciences; to let you know that God took more immediate care of his own people than that of other nations in appearance; that there is a very material difference between sacred and prophane history; that God presided at the dispersion of men after the flood; that he fixed the fate of all empires both with respect to his own people and the reign of his Son; that he appointed powerful kings to protect or punish Israel as they merited; those are truths which the foregoing account makes us acquainted with: let us now pass to the first Assyrian empire, wherein our great founder lived.

But

But let us first make a few remarks on what is said of him, by different authors, to prevent unnecessary repetitions. The word Nimrod signifies rebel (as some will have it) which name is no otherwise proper to him than a contemner or a despiser of God, and not that he was cruel, or an oppressor, as some will have it. As to the character of Nimrod, commentators and versions vary very much, some will have him literally as the words imply, which is, that of a stout hunter, and in those days was esteemed an honourable and useful employment; and the country of Babylon and Arabia abounding very much with wild beasts, Nimrod by hunting destroyed many of them; for which he became famous; and others say, under pretence of gathering a company of strong lusty  
 C 4 young

young fellows together to subdue wild beasts, he came to usurp government over men ; this is plausible, and not amiss from the text. As to the words, *Before the Lord*, some will have it that he was a tyrant, and a persecutor in religion in the face of God, before whom he erected a new sort of worship. As to his being mighty in the earth, the versions vary; the Septuagint say, Gen. x. 8. he was a giant, not only, says St. Augustin, for his strength and bigness, but for his ambition and cruelty against the Lord, being the first that compelled the people, whom he had subdued after the dispersion of Babel, to worship fire in Chaldea. I differ from the above opinions, and believe Nimrod to be what he is called in scripture, a might hunter.

We



We are now come to the Assyrian empire, which was undoubtedly one of the most powerful in the world. As to the length of it's duration, two particular opinions have prevailed. Some authors, as Ctesias, whose opinion is followed by Justin, give its duration of thirteen hundred years: others reduce it to five hundred and twenty, of which number is Herodotus. The diminution, or rather the interruption of power, which happened in this vast empire, might possibly give occasion to this difference of opinion, and may perhaps serve in some measure to reconcile it. The history of those early times is so obscure, the monuments which convey it down to us so contrary to each other, and the systems of the moderns upon that matter so different, that it is difficult to lay down

down any opinion about it, as certain and uncontestible. But where certainty is not to be had, I suppose a reasonable person will be satisfied with probability; and in my opinion a man can hardly be deceived, if he makes the Assyrian empire equal in antiquity with the city of Babylon, it's capital. Now we learn from the holy scriptures, that this was built by Nimrod, who certainly was a great conqueror, and in all appearance the first and most ancient that ever aspired after that denomination.

The Babylonians, as Callisthynēs, a philosopher in Alexander's retinue, wrot to Aristotle, reckoned themselves to be at least of 1903 years standing, when that prince entered triumphant into Babilon; which makes their origin

gin reach back to the year of the world 1771, that is to say, 115 years after the deluge. This computation comes within a few years of the time we suppose Nimrod to have founded that city. Indeed this account of Callisthynēs, as it does not agree with the other accounts of that matter, is not esteemed authentick by the learned; but the conformity we find between, that and the holy scriptures ought to make us regard it.

Upon these grounds I think we may allow Nimrod to have been the founder of the first Assyrian empire, which existed with more or less extent and glory upwards of 1450 years, from the time of Nimrod to that of Sardanapalus, the last king, that is to say, from, the year of the world 1800 to the year 3257.

Nim-

Nimrod is the same with Belus, who was afterwards worshiped as a god under that appellation.

He was the son of Chus, grandson of Cham, and great grandson of Noah. He was, says the scripture, a mighty hunter before the Lord. In applying himself to this laborious and dangerous exercise, he had two things in view; the first was, to gain the peoples affection, by delivering them from the fury and dread of wild beasts; the next was, to train up a number of young people by this exercise of hunting to endure labour and hardship, to form them to the use of arms, to inure them to a kind of discipline and obedience, that at a proper time, after they had been accustomed to his orders, and seasoned in arms, he might



might make use of them for other purposes more serious than hunting.

In ancient history we find some footsteps remaining of this artifice of Nimrod, whom, the writers have confounded with Ninus his son; for Diodorus has these words; "Ninus, the most ancient of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men, that were brave and vigorous, like himself; trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war patiently, and to face dangers with courage and intrepidity." What the same author adds, that  
Ninus

Ninus entered into an alliance with the king of the Arabs, and joined forces with him, is a piece of ancient tradition, which informs us; that the sons of Chus, and of consequence the brothers of Nimrod, all settled themselves in Arabia, along the Persian gulf, from Havila to the ocean. And lived near enough their brother to lend him succours, or receive them from him. And what the same historians say of Ninus, that he was the first king of the Assyrians, agrees exactly with what the scripture says of Nimrod, that he began to be mighty upon the earth; that is, he procured himself settlements, built cities, subdued his neighbours, united different people under one and the same authority, by the band of the same polity and laws, and formed them into one state; which  
for

for those early times was of a considerable extent, tho' bounded by the rivers Euphrates and Tigris; and which in succeeding ages made new acquisitions by degrees, and at length extended it's conquests very far.

The capital city of this kingdom, says the scripture, was Babylon. Most of the prophane historians ascribe the founding of Babylon to Semiramis, the rest to Belus. 'Tis visible that both the one and the other are mistaken, if they speak of the first founding of that city; for it owes it's beginning neither to Semiramis, nor to Nimrod, but to the foolish vanity of those persons mentioned in scripture, who desired to build a tower and a city, to render their memory immortal.

Jose-

Josephus relates, upon the testimony of Sibyl (which must have been very ancient, and whose fictions cannot be imputed to the indiscreet zeal of any christians,) that the gods threw down the tower by an impetuous wind, or a violent hurricane. Had this been the case, Nimrod's temerity must have still been the greater, to rebuild a city and a tower, which God himself had overthrown with such marks of his displeasure. But the scripture says no such thing; and 'Tis very probable, the building remained in the same condition it was, when God put an end to the work by the confusion of languages; and that the tower consecrated to Belus, which is described by Herodotus, was this very tower which the sons of men pretended to raise to the Clouds.

It



It is further probable, that this ridiculous design being defeated by such an astonishing prodigy, as none could be the author of but God himself, every body abandoned the place, which had given offence; and that Nimrod was the first, who encompassed it afterwards with walls, settled therein his friends and confederates, and subdued those that lived round about it, beginning his empire in that place, but not confining it to so narrow a compass: *fuit principium regni ejus Babylon.* The other cities which the scripture speaks of in the same place, were in the land of Shinar, which certainly was the province of which Babylon became the metropolis.

From this country he went into that which has the name of Assyria,  
D and

and there built Nineveh : *de terra illa egressus est Assur, et ædificavit Nineveh.* This is the sense in which many learned men understand Assur looking on it as the name of a province, and not of the first man who possessed it; as it were, *egressus est Assur in Assyriam.* And this seems to be the most natural construction, for many reasons not necessary to be recited in this place.

The country of Assyria in one of the prophets is described by the particular character of being the land of Nimrod; *et passent terram Assur in gladio; et terram Nimrod in lanceis ejus et liberavit ab Assur, cum venerit in terram nostram.* It derived it's name from Assur the son of Shem, who without doubt had settled himself and family there, and was probably driven out, or brought

brought under subjection by the usurper Nimrod.

This conqueror having possessed himself of the provinces of Assur, did not ravage them like a tyrant, but filled them with cities, and made himself as much beloved by his new subjects as he was by his old ones; so that the historians, who have not examined into the bottom of this affair, have thought that he made use of the Assyrians to conquer the Babylonians. Among other cities he built one more large and magnificent than the rest, which he called Nineveh, from the name of his son Ninus, in order to immortalize his memory. The son in his turn, out of veneration for his father, was willing that they who served him as king should adore him as their god,

and induced other nations to render him the same worship. For it appears plainly that Nimrod is the famous Belus of the Babylonians, the first king whom the people deified for his great actions, and who shewed others the way to that sort of immortality, which may result from human accomplishments. To speak of the mighty strength and greatness of the cities of Babylon and Nineveh, under the kings to whom their building is ascribed by prophane authors, (because the scripture says little or nothing on that subject,) would not be amiss in this place, were it not that such an account belongs more properly to the second Assyrian empire, and consequently posterior to Nimrod, who is the subject of our attention. This silence of the scripture so little satisfactory to our curiosity, may become an

in-



instructive lesson for our piety. The holy penman has placed Nimrod and Abraham, as it were, in one view before us; seems to put them so near together, on purpose, that we should have an example in the former of what is admired and coveted by men, and in the latter of what is acceptable and well pleasing to God. These two persons, so unlike one another, are the two first and chief citizens of two different cities, built on different motives and with different principles; the one, self-love, and a desire of temporal advantages, carried even to the contemning of the Deity, (as some will have it;) the other the love of God, even to the contemning of one's self.

I have already observed, that most of the prophane authors look upon Ninus as the first founder of the Assy-

rian empire, and for that reason have ascribed to him a great part of his father Nimrod's (or Belus) actions.

Having a design to enlarge his conquests, the first thing he did was to prepare troops and officers capable of promoting his designs. And having received powerful succours from the Arabians his neighbours, he took the field, and in the space of seventeen years conquered a vast extent of country, from Egypt as far as India and Bactriana, which he then did not venture to attack.

At his return, before he entered upon any new conquests, he conceived the design of immortalizing his name by the building of a city answerable to the greatness of his power; he called

called it Nineveh, and built it on the eastern banks of the Tigris. 'Tis possible he did not more than finish the work which his father begun. His design, says Diodorus, was to make Nineveh the largest and noblest city in the world, and not leave it in the power of those who came after him, ever to build, or hope to build, such another. Nor was he deceived in his view, for never did any city come up to the greatness and magnificence of this. It was *one hundred and fifty stadiad, (or eighteen miles three quarters)* in length, and *ninety stadia, (or eleven miles and one quarter)* in breadth, and consequently was an oblong square. Its circumference was sixty miles. For this reason, we find it said in the prophet, *Jonah, that Nineveh was an exceeding great, city of three days journey; which is*

to be understood of the whole circuit, or compass of the city; the walls of which were an hundred foot high, and of so considerable a thickness that three chariots might go abreast on them with ease. They were fortified, and adorned with fifteen hundred towers of two hundred foot high.

After he had finished this prodigious work, he resumed his expedition against the Bactrians. Whom he conquered by the advice and assistance of Semiramis, wife to one of his chief officers, a woman of an uncommon courage, and particularly exempt from the weakness of her sex. Whose husband finding the king had conceived a violent passion for her, put an end to his own life, by which Semiramis became queen.

After



After his return to Nineveh, he had a son by her, whom he called Ninias; Not long after this he died, and left the government of his kingdom to his queen. She in honour of his memory erected him a magnificent monument, which remained a long time after the ruin of Nineveh.

This princess applied all her thoughts to immortalize her name, and to cover the meanness of her extraction by the greatness of her deeds and enterprizes. She proposed to herself to surpass all her predecessors in magnificence, and to that end undertook the building of the mighty city of Babylon, a minute description of which would be more curious than interesting in this place; suffice it to say, that the principal works which render

render this city so famous, were its walls, the keys, and bridges; the lake, banks and canals made for the draining of the river, the palaces, hanging gardens, and the temple of Belus works of such a surprising magnificence, as scarce to be comprehended, such whose curiosity will lead them to know more of this matter, will find wherewithal to be satisfied in the ingenious Dr. Prideau's account of the city of Babylon.

By this historical account, and our institution, we learn, that Nimrod was a great and mighty man a man of a surprising genius and sagacity; a sound politician, and well acquainted with the human heart; that he spared no pains to bring things to answer his proposed ends, that he gathered together

ther a race of people after the confusion of tongues, whom he instructed, and formed to the use of arms under the specious pretence of hunting wild beasts; in which he excelled all others, and pursued the same for some time with the greatest success, by which he gained the good opinion and confidence of his followers, and turned it to his and their account by instructing them in agriculture, in the arts and sciences; and of course formed them once more for social happiness: by procuring them comfortable habitations and the necessaries of life, without wandering as usual. The circumstances of his finding out the use of the grape contributed much to their re-establishment in and about Babylon, in Mesopotamia, this day a province of the Turkish empire, and supposed to have

have been the seat of paradise. Nimrod not satisfied with having procured his friends and followers comfortable habitations, and the necessaries of life, instituted festivals, appointed hours of recreation and manly exercise; distributed premiums and badges of honour, to the most dexterous and ingenious in their respective employments.

At this time he instituted the following order of government; he first divided the lands into different districts, or provinces, the product of which was sent, to enable him to carry his mighty projects into execution. This province produces grain, that the grape, one was pasture ground, the other wood lands, a fifth fine sporting grounds, &c.

To



To each of those provinces, he appointed one chief commander, whose genius, capacity and inclination, seemed best calculated for the cultivation of the product of his province ; he was to have a sufficient number of officers, who were limited to that of seventeen, two of whom were particularly appointed by him to govern, or rule in his absence, and to procure four more for approbation, and those four to procure eight, which number was to procure one, whose virtue and integrity might be confided in, and whose business it was to minute down the transactions of the establishment, and to prepare all accounts to be laid before the chief, who in his turn was obliged to carry the same to the mighty Nimrod with a stipulated sum as a tribute, besides the first fruits, to shew their subordination and dependance.

The

The scribe was ordered to produce two members for approbation, whose place it was to be always in readiness to carry dispatches and do whatever they were desired. Such was the order of those officers, who were to instruct their fellow-subjects in every thing that regarded their respective employments with chearfulness.

The above number of subalterns were very judiciously appointed by Nimrod for two reasons; the first was, that his people might have a sufficient number to instruct them; in the second place, that they might have a watchful eye over the conduct of the governor, of whose council they were to be, and without whose advice nothing was to be done by him; the number of five or more was sufficient to prepare or make a law for the approbation of the whole,  
by

by whose assent it was confirmed, and by whose dislike it was annulled. They held their places but for one year, unless rechosen by their next commander, who himself (after the first appointed by Nimrod) was to be chosen by the voice of the people.

The elected into this important trust, must have been in some considerable post under his predecessor, who if a man, whose integrity and conduct gave general satisfaction during his administration, was to be of all future councils as a mark of their esteem and regard for virtuous men.

At the time they held their anniversary, and election, for a new ruler, four or more were ordered by the council to provide an entertainment for the whole.

Which

Which being over, and a commander elected, the following mottos were given him to be read, and recommended the same to be most religiously observed, and inculcated in the minds of all, which if observed (as recommended) would be an unfurmountable bulwark against any enemy. *Freedom with innocence, we obey. Industry produceth wealth; Unanimity is the strength of society. Be merry and wise.*

The first was worn by the chief commander, with the emblem of freedom and innocence engraved on a breast plate, and was otherwise equipped as an eastern hunter.

The second by his two first officers, with this difference, that they had the emblem of obedience, and equipped with bows and arrows; the third was that



that of industry, to wit, the ploughshare; the fourth, the old man with his children and a bundle of rods; the fifth, that of two trumpets by the couriers. When thus cloathed, the chief elect conferred the honorary badge of merit on the past, who until then was silent, on his private instructions from his lord and master.

And thus spoke, know, great sir, said he, that by the established rules of our mighty sovereign, thou art this day chosen to govern this province for the limited time; know also that you are not to make the least attempt towards making an establishment of the kind in any part of the dominions, which you may conquer, or gain otherwise, without previously acquainting your lord therewith, in order that he may

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summons his nobles and their officers to give their opinions, so that he may be fully satisfied whether a new establishment might be expedient; in a word, sir, he desires you may fear God and honour him. Having thus spoke he withdrew, amidst the acclamations of the people, who wished him happiness, and his successor wisdom.

This is the order or form of government established by Nimrod in the east, from which we have borrowed that of our constitution, and our forefathers that of this kingdom, which consists of king, lords and commons, and that the same may be as undefiled as the former is ancient, is what I heartily wish.

# ABRIDGEMENT

OF THE  
General Regulation of the  
Brethren of the M. N. & M.  
Ancient order of Bucks, for  
the use of the particular  
Lodges.

GENTLEMEN.

THE intention of the quarterly meeting is to regulate and adjust all matters, that may concern the whole fraternity, or any particular lodge or member thereof. In this assembly, seniority is to take place, and every G. of the united lodges, is to preside in rotation, as he is at the an-

nual feast. The G. of any particular lodge, has a right and authority of congregating the members of his lodge, that are in office upon any emergency or occurence, as well to appoint the time and place of their meetings; and in case of death, sickness, or the necessary absence of the G. the senior V. G. is forthwith to fill the chair and act as G. during such absence.

The G. of each particular lodge, is to have a secretary, whose business it is to keep a book of the bye laws, the names of the members, and a list of the united lodges, whether in town, country, at home or abroad, and the time of their meetings, and all the transactions of their own lodge, (in as much as they may be of moment) are to be carefully written.



If any particular lodge moves, they are to give notice thereof to all the lodges, and are not to admit any improper person a member of this honourable Society: to prevent which, 'tis a standing rule never to be varied from, that each person be proposed for eight days before he is admitted, in order that his character may be inquired into: on particular occasions a dispensation may be granted by the G. with the concurrence of his council.

No man is to be admitted unless all ballot in his favour, and not then, unless he solemnly promises due obedience and observance of the laws.

No set or number of brethren shall withdraw or separate themselves

from their mother lodge, without giving previous notice to the G. and his council thereof, and their reasons for so doing. No man can be a member of two lodges, nor have a vote in any lodge he may be transferred to, under six months.

If any set or number of Bucks, should take upon them to form a lodge without a legal constitution, they are to be looked upon by the whole order as heathens, publicans, and lawless men, who are not to be countenanced by any, nor suffered to visit any of the lodges until they make due submission; and if these men should have taken upon them to admit any to the order, they are to be made over again if disposed to visit other lodges, without which they can have no admittance.

Any

Any person behaving unbecoming in a lodge, and being admonished thereof thrice, and not making attonement for his misbehaviour, shall be expelled; and notice thereof given to the whole fraternity. Extraordinary cases may be referred to the quarterly communication; and the majority of the brethren of any particular lodge, agreeing on any instructions, to be given to their G. the same is to communicate their sentiments at the quarterly meeting.

All matters at the quarterly communication are determined by vote, all passed G<sup>ds</sup> and present G<sup>s</sup>. have a vote, the presiding G. two, and the V. G. locum tenens one; the presiding G<sup>s</sup> lodge shall be at the expence of sending the minutes of the night to the particular lodges; which notice is not to come later than eight days after the meeting.

**The M A N N E R**  
**OF**  
**CONSTITUTING A LODGE**  
**ACCORDING**  
**To the ANCIENT CUSTOM**  
**OF**  
**NIMRODIANS.**

**A** New L. should be solemnly constituted by the M. N. G. and deputies of the L. from which the constitution is held; and in case of sickness or any other inconvenience, which might prevent the G<sup>s</sup> attending,



ing, he has a power of transferring the same to his V. G. who can appoint others to be grand officers *pro tempore*; the L. being opened, and the candidates or new G. and council, being among the brethren, the M. N. G. shall ask his D—tys if he has examined them, and find the candidate G. well skilled in Nimrodifem; the V. G. answering in the affirmative, he shall by the M. N. G. order, take the candidate from among the B—n and present him to the G. and say, these Br—n have a desire to be formed into a new L. and present this my worthy B—r to be their G. whom I know to be a man of good morals, sound judgment, truth, and a lover of Nimrodifem wherever established over the face of the earth.

Then

Then the G. placing the candidate on his left hand, having asked and obtained the unanimous consent of the Br—n, says, I constitute, and form these good brethren into a new L. and appoint you G. thereof, not doubting of your capacity and care to preserve the cement of the L. &c. Upon this the V. G. shall rehearse the charges of a M. N. G. and the most N. G. shall ask the candidate, saying, Do you submit to those charges as G—s have done before you? and the new G. signifying his cordial submission thereunto, the most N. G. shall by certain significant ceremonies and ancient custom install him, and present him with the book of constitutions, the lodge book, and the instruments of his order severally; and after each of them, the M.  
N. G.

N. G. or his V. G. shall rehearse the charge suitable to the thing presented.

After this, the members of this new L. bowing all together to the M. N. G. return him thanks, and immediately did homage to their new G. as is usual on such occasions.

The V. G's, rangers, and any other B—n present, not of this new L. shall congratulate the new G. and he returns his thanks as is becoming, first to the M. N. G. and then to the rest of the B—n, the M. N. G. the father of the L. orders the new created G. to enter immediately on the exercise of his office in chusing his V. G's. and the new G. calling forth two B—n presents them to the father for his approbation, and to the new L. for their  
con-

consent, and that being granted the senior or junior V. G. or some N. B. for him shall rehearse the charges of V. G. and being solemnly ask'd by the new G. shall signify their cordial submission thereunto.

Upon which the new G. installis them in due form in their proper places; after which they are saluted and congratulated by the B—n of the new L. in form.

Then the father of the L. gives the B—n joy of their new G. and V. G. and recommends harmony, unanimity and good fellowship, and wishes that their only contention may be to cultivate the social virtues, and beget whatever may be useful or ornamental; upon which they unanimously return  
thanks



thanks for the honour of their constitution. The same is ordered to be registered, and notice thereof to be given to the whole fraternity.—All business being over the L. is closed.

W A L E Y

ESTABLISHED A LONG

For the Relief of



R.

R.

GENESEE

BY the original order and con-  
fession of nature, men are in  
a state of nature, that they of neces-  
sity want one another's assistance, for  
their

( 62 )

AN  
A C C O U N T  
OF A  
B Y E L A W  
ESTABLISHING A FUND  
For the RELIEF of  
DISTRESS'D BRETHREN  
BELONGING TO THE

R. . M. . L,

GENTLEMEN,

BY the original order and constitution of nature, men are so made and framed, that they of necessity want one another's assistance, for their

their mutual support and preservation  
 in the world : being fitted by an im-  
 planted disposition to live in societies,  
 and establish themselves into distinct  
 bodies for the more promulgating and  
 propagating a communication of arts,  
 labour and industry, of which charity  
 and mutual friendship is the common  
 bond ; it is in this respect only that  
 all the human race stands upon a level,  
 having all the same wants and desires,  
 and are all in the same need of each  
 other's assistance, as by this common  
 cement every one is bound to look up-  
 on himself as a member of this univer-  
 sal community, and especially the rich  
 and great ; for the truly noble dispo-  
 sition never shines so bright as when  
 engaged in the noble purposes of so-  
 cial love, charity and benevolence.  
 These and such like reflections have  
 pre-

prevailed with the brethren of the R. M. L. and self to add the following rule to that of their bye laws, as it may be some inducement to others to follow the example I here insert for the public good, in hopes that this hint given may be taken up by one whose capacity and leisure is better calculated for carrying this useful scheme into execution.

*The ARTICLE runs thus.*

**I**T was resolved and agreed to *nem. con.* that for the future every brother of the R. M. L. should pay or give annually the sum of one shilling, or as much more as their humanity should dictate, towards the relief of any brother or brethren of their lodge, whose circumstances might call at any

time



time for such aid. 'Tis further resolved and agreed to, that the present grand and council shall have the receiving of such subscriptions, and that he or they, or all together, are accountable to every subscriber for the disbursements thereof, and that each and every subscriber shall have it in his power to recommend to grand and council, such brother or brethren as may be deserving of the lodge's attention on the occasion; and that no brother do reflect on any whose misfortunes may oblige him to call for this generous provision, but that on the contrary, the grand and his council will ever have a watchful eye to anticipate if possible the wish of distress, and that all shall rejoice to see that 'tis in their power to contribute to the welfare of an individual; and that

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no future grand or council shall be intitled to be trustees or bankers, without giving sufficient security to the lodge for such sum or sums of money as they may receive, for carrying on this laudable plan; and that in case the grand or his council should partly fail, that the whole, that is to say, the grand and his council, shall be accountable to the brethren of the R. M. L. for such sum or sums of money as may have been lodged in their hands; and that no future grand, nor any of his council, shall receive either directly or indirectly any fee or reward from any brother or brethren for services done, or to be done on this occasion; and that no partiality is to be shewn but the most meritorious are ever to have the preference.

By

By these and such like actions we will approach our great founder Nimrod, who was a man of a most humane disposition; he was not only a mighty hunter, as he is called in scripture, but was also a very ingenious mason, for in the year of the flood 331, (and in my opinion long before this time) before Christ 2217, Nimrod or Belus, the son of Cush, the eldest son of Ham, and founder of the Babylonian monarchy, was grand master of all the masons. After the general migration he built many splendid cities in Shinaar and other places, as we have already seen.

The learned mathematicians in these early days and in those parts, who in after ages were called Chaldees and magicians, cultivated the science and

art under the patronage of the kings and great men of the east. As Nimrod was the first king of whom we read in those parts, we can positively assert that he was very eminent in that art, and the more so as we find the confusion of tongues, which happened at his time, and which gave rise to the ancient practice of masons conversing without the use of speech, hindered not the improvement of masonry in his dominions, of which noble art the descendants of Shem in Asia, Ham in Africa, and Japhet in Europe, left behind them sufficient vestiges of their excelling therein, but not equal to Nimrod's, as the walls of Babylon &c. sufficiently testify,

Thus



Thus we have brought Nimrodism and masonry almost to signify one and the same thing, and made them coeval.

If they are not one and the same thing, they are not unlike in their effect.

The professors of the latter, assert, that masonry has on them the same effect, as Nimrodism has upon us; which is, that it always affords inward peace, but a peace not in the least tending to a careless inactivity; it is productive of the best actions, preserving such an evenness and tranquility, under all discouraging events, as places them far above the little trifling incidents that affect the human race in their pursuits after happiness. They know that bitterness and remorse of

conscience ever attend the doing wrong, and are the greatest reproach to the probity they have ever maintained, and therefore endeavour to enlarge the good conduct they so rigidly impose, to avoid reproach from their enemies, and to shew that the practice of real goodness is the only thing that can make a good and true Buck or Nimrodian.

They are taught to hope moderately, to suffer patiently, to take pleasure in what they enjoy, to hope for little, and that little to be needful. Their duty is their good will to mankind, and they live not so much for themselves as for others; their eschewing evil and doing good exalts their understanding, renders pleasure more pleasurable, and  
makes

makes them more happy in their happiness, and less miserable in trouble; in a word, if truly noble institutions back'd with all the force and strength of reason and refined taste, if that which is solidly happy and truly virtuous deserves any praise, they have a just claim to it, in spite of all the dirty efforts of those mean and wicked persons the fauters of falsehood, who are eternally exclaiming against the vices, the passions and imperfections of men, and are the first to commit what they condemn, though under the covering of puritanical sanctity.

Nimrodism is the daughter of Heaven, and happy are those who embrace her; by it youth is passed over without agitation, the middle age without anxiety, old age without remorse. Nimro-

disin teaches the way to content, a thing almost unknown to the greatest part of mankind. In short, it's ultimate resort is to enjoy in security the things that are, to reject all meddlers in state affairs, or religion, or of a trifling nature, to embrace those of real moment and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness.

They are rich without riches, intrinsickly possessing all desirable good, and in short, have the less to wish for, by the enjoyment of what they have; liberty, peace and tranquility are the only objects worth their efforts, trouble and diligence. Undiscerning mortals think to procure these by heaping up riches, and riches are the only obstacles



obstacles against what they with so much diligence and industry desire to attain. What is more common than to see men argue less reasonably, when they pretend to have most reason? Is it reasonable to be exclaiming at all times and in all places against the fickleness and instability of Fortune, making idle and impertinent reflections on past events, and either give themselves up to continual murmuring for the present, or the most frightful apprehensions for the time to come? The reasonable man, it may be said the good Nimrodian, is contented in his situation, finds his temper sweetened and his manners refined, happy in the time present, and thinks of the time to come without any dread of it; he knows so well how to enjoy it as not to be led away with empty and  
vague

vague pursuits: instead of troubling the public with his thoughts and reflections, he only studies to accomplish the desirable end of public utility, by privately inculcating every necessary duty. He chuses a way of life suitable to his fortune, makes choice of friends conformable to his own character, and by acting thus he gives no mean proof of his wisdom and taste for true virtue, so much talked of, and so seldom found among those mean and gloomy souls, who think that the greatest virtue consists in making scruples of all kinds, in having the holy leer and hypocritical cant of a strait-laced christian, who not having discernment enough to see any thing as it should be, would present Almighty God, like themselves, for ever with the brand of destruction in his hand.

The

The Bucks despise and detest this infernal spirit, wishing nothing but peace and union to all mankind, which together with the rectitude of their lives, enables them to hope for all the peace and rest that is to come. Strict among themselves, nor judging the faults of others, regular and attentive to all necessary duties, modest in prosperity, calm in adversity, always as ready to be taught, as to teach another, equally incapable of all baseness, ill-grounded complaints, and above all things of offending a brother, speaking well of him both publickly and privately, and doing all things according to the strictest justice.

Such is the true Buck, such Nimrodism it may be hoped every where on the face of the earth, where our  
noble

noble society is entertained and established.

O glorious and harmonious institution, which never fails amply to recompense all who attach themselves to thee! O delightful society! no greater liberty can be on earth than in thee, nor truer peace nor content than under thy banners!

*An Exhortation to the Brethren of the*  
R. M. L.

**G**ENTLEMEN and brethren of the R. M. L. as I have the honour of being distinguished by a badge of office in this regularly constituted lodge, I have made choice of this opportunity to assure you, that I have, and will use my best endeavours to execute the trust which you have reposed in me, with freedom, fervency and



and zeal, and here I beg the favour of your attention for a few minutes, while I take upon me to exhort you to consider with a becoming seriousness some useful hints which concern all of us.

And first I beg leave to recommend an unwearied diligence and assiduity in the great work wherein you are concerned, which is that of being a mutual support to each other, to be on your guard at all times and on all occasions, especially before strangers, who will certainly watch every opportunity to extract from you that secret, which is hid from those who are unqualified to receive it.

The proper observance and diligent execution of this part of your duty will recommend you to the notice of the world

world in general, and the regard of this lodge in particular.

Be also careful, gentlemen, to avoid every action which has the least tendency to brand you with the odious name of an abandoned, or a covetous man; what can you expect from the former? nothing good; from the latter, that he will be deaf to the cries of the destitute orphans, and intreaties of the distress'd widow! Let the contrary disposition prevail with us, and let not our charity be circumscribed within a narrow circle, but like that glorious luminary which opens the day, dispense its kindly influence to all around us.

Indeed if we are good Bucks, or Nimrodians, we cannot be capable of abusing the means which Providence  
has

has supplied us with, to do good to all men, as opportunity shall offer, and in a more especial manner, the miserable and distressed; those are objects, which not only deserve our commiserations, but also claim relief at our hands: let the grand principles of brotherly love, relief, and truth, at all times distinguish us in the world, and ever prevail amongst us, (as it doth in that respectable body of Masons, whose edifying examples we ought ever to imitate.)

This compassionate temper cannot fail of obtaining the love and esteem of all good and wise men, and, what is of infinitely greater importance, that of our gracious Being, whose favour is better than life.

Let

Let us also be regularly fixed in the greater duty of sobriety, and not suffer liquor to get the ascendancy over our reason: 'tis reason, brethren, informs us that we are creatures every way adapted to, and fitted for society, and that God has given us knowledge and understanding superior to other beings on this habitable globe, who all tend by a natural impulse to answer in their respective spheres, the end of their creation; and shall the creatures thus fulfil with the greatest regularity, the different purposes to which God assigned them, and man, the glory of this lower world, prevent the gracious designs of his Creator, in appointing proper liquids to satisfy his thirst, and exhilarate his heart, by abusing the means, and forgetting the end of these appointments, use them  
beyond



beyond the bounds of moderation, and thereby render himself equal, I had almost said inferior to the beastly swine! Did we but rightly and seriously consider the many mischiefs to which this vice exposes us, we should certainly be very cautious of drinking to excess, well knowing the fatal consequences which attend it, that it lays our reason asleep, and rouses the many predominant passions which disturb the mind of man.

And whilst we are careful to avoid this shameful sin of drunkenness, let us at the same time remember to abstain from another vice, which is too common in the present age, I mean the detestable practice of swearing by, and invoking of, the solemn name of the great and glorious God on the most trifling occasions.

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This vice, gentlemen, has not one motive or inducement that I know of to support the practice of it. Is it practised by the great vulgar? 'tis forbid by the positive command of Almighty God, who is ever jealous of his honour, and will not hold any guiltless who taketh his holy name in vain. This vice is a scandal to society, and degrades the man below the level of the brutal tribe, who all join with the feathered choir in the praises of their Great Creator. Let us therefore keep a constant watch upon the door of our lips; let us if possible live peaceably with all men; let us keep our passions in constant subjection; by this means we shall be able to demonstrate to the world, that we are good men and true, that we aim at no other character than that of piety towards God, and unfeigned

feigned love to one another ; love, gentlemen, is the bond of perfectness, it is this divine temper which enables us to preserve the unity of the spirit in the bond of peace, and makes us like him, who is the pure and inexhaustible fountain of it.

Stand fast in one spirit, and be perfectly joined in the same mind, and in the same judgment ; let us consider this is a duty incumbent on us, that 'tis recommended to our notice and imitation by our great leader and exemplar, who came to seek and save those which were lost, and lay down his life even for his enemies ; what a powerful motive and inducement have we in this unparalleled instance of divine love, opened to our view for our instruction and government in this state

of trial, unto which we shall do well if we take heed, as unto a light shining in a dark place; and I hope there is not a member of this community who does not to the utmost of his power endeavour to discharge this duty as it behoves every good and wise man; and that there is not one amongst us, who are not truly sensible of the necessity we lie under of fulfilling this great, this important part of an obligation, which is an indissoluble bond by which the particular members are united and cemented in one body. Let us support and recommend this great and laudable virtue, by examples worthy the imitation of mankind. This is the most effectual method we can pursue, to silence the ill-natured suggestions of the proud, the wicked, and vain part of our species, who, tho' they are by

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no means proper to be members of our well-governed community, yet must by this means be induced (as it were forcibly) to own, and secretly to admire the benign influence of that love and unity, which naturally produce peace and harmony amongst brethren.

I must also beg leave to recommend a proper regard to be paid to the laws, constitutions, and orders of our most ancient and honourable fraternity, and due deference and respect to the particular officers thereof in their respective places, whose business 'tis to carry them into execution; and I hope the only contention amongst you, will be a laudable emulation in cultivating brotherly love, and striving to excel each other in every thing that is great and good.

Let us convince the unbelieving multitude, that no private, sordid, or lucrative views can ever prevail upon us to admit into the number of those who are acquainted with the knowledge of our mysteries, the unworthy, the profane, or contentious part of mankind, but that we will stand fast in that liberty with which God hath blessed us, and join with one heart and one voice in excluding such wolves from our peaceable fold.

In a word, let all of us endeavour in our respective stations, to regulate our whole conduct as not to give just occasion of offence in any thing. Let us be submissive to superiors, courteous and affable to equals, kind and condescending to inferiors; let our whole deportment testify for us, that we have  
formed

formed ourselves upon the perfect model of God's revealed will, exhibited to us in the holy bible; that this book is the basis of our constitution, and that 'tis by this piece of divine furniture, so essential to our society, we are taught wisdom to contrive in all our doing, such means as may conduce to his honour, and the salvation of our immortal souls; strength to support in all difficulties and distresses, beauty to polish the rough unhewn block of the mere natural man, and bring it unto the likeness of our Maker. Let us run with patience the race that is set before us, and by an unwearied perseverance in well doing, put to silence the ignorance and malice of foolish men, and the wise and great will think it no disparagement to be influenced by our example; when we shall let our light

shine before men, that they, by seeing our good works, may be also induced to glorify the supreme and almighty Governor of the universe.

Let us approve ourselves faithful stewards of those things committed to our charge, that whensoever it shall please our great Creator, to demand of us an account of those talents which he in his infinite wisdom has thought fit to bestow upon us, we may be ready to render it up with joy, may have our loins girded up, and our lights burning, and we ourselves be as men waiting for the kingdom of God.

And in that morning, when the Sun of righteousness shall arise with healing in his wings, we may be allotted to a house not made with hands in the happy

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regions of eternal day, may hear this welcome salutation of the Redeemer in the presence of men and angels, *Well done thou good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of the Lord.*

O happy day, when the faithful shall outlive the world, and all its fading glories, shall see the sun, moon, and stars obliterated from the concave of heaven, and himself swallowed up in the never fading glories of a boundless eternity.

These ardent wishes for your welfare, both for here and hereafter, flow from an honest heart, zealous in the cause

cause of Nimrodism; and that every attempt for compleating this great work may meet with proper encouragement, is the sincere wish and unfeigned desire of your true and faithful grand.

As to you, my new made brethren, you are now admitted by the unanimous consent of our lodge, fellows of our most ancient and honourable society; ancient as having subsisted from time immemorable, and honourable as tending in every particular to render a man so, that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well Asia and Africa as of Europe, have been encouragers of our noble order, and many of them have presided as grands over the Bucks in their respective dominions, not thinking it any diminution to their  
im-

imperial dignities to level themselves with their brethren, and act as they did. The world's great Creator is our supreme master, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in the lodge, for as Bucks, or Nimrodians, we only pursue the universal religion, or the religion of nature. This is the cement which unites men of the most different principles in one sacred bond, and brings together those who were the most distant from one another.

There are three general heads of duty which we ought always to inculcate, viz. to God, to our neighbours, and ourselves; to God, in never mentioning his name, but with that  
reve-

reverential awe which becomes a creature to bear to his Creator, and to look upon him always as the *summum bonum*, which we come into the world to enjoy, and according to that view to regulate all our pursuits; to our neighbours, in acting upon the square, or doing as we would be done by; to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profession, and always keeping within due bounds, and free from all pollution.

In the state, a Nimrodian is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives. He is  
to



to pay a due deference to his superiors, and from his inferiors he is rather to receive honour with some reluctance than to extort it. He is to be a man of benevolence and charity, not sitting down contented, while his fellow creatures (but much more his brethren) are in want, and it is in his power without prejudicing himself or family to relieve them. In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broke. He is to be obedient to the master, or grand, and presiding officers, and to apply himself closely to the business of Nimrodism, that he may sooner become a proficient therein, both for his own credit and that of the lodge. He is not to neglect his own necessary vocations

tions for the sake of the fraternity, nor to involve himself in quarrels with those, who through ignorance may speak evil of, or ridicule it. He is to be a lover of arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to become a brother, he must vouch him to be such, as he really believes will conform to the aforesaid duties; lest by his misconduct at any time, the lodge should pass under some evil imputations. Nothing can prove more shocking to all faithful Bucks, than to see any of their brethren prophane, wicked, or break through the sacred rules of their order, and such as can do it, they wish had never been admitted.

A N

A N  
EPILOGUE,

ADDRESSED TO THE  
Most Noble ORDER of  
BUCKS.

OFT have we hear'd on this enchanted  
ground,  
The mimic voice of frantic mirth resound;  
While wreath'd with brass and perch'd on folly's  
throne,  
Loud laugh'd the dupe, at errors of his own;  
Confess'd the vice, yet ne'er allow'd the call,  
Nor dreamt of self, in *Bucks have at ye all*.

To Satire's claim, such culprits I resign,  
Since a far nobler, milder, task is mine,  
Tumult, be hush'd, and wild disorder cease,  
While Candour's tongue shall praise the *Bucks* of  
peace;

Where

Where *Innocence with Freedom*, hand in hand,  
 Pour all their blessings on a jovial band;  
 And manly *Prudence* to her vot'ries cries,  
 My sons, *be merry*, but withal, *be wise*.  
 Be temp'rate still! from thence ariseth health,  
 And smiling *Industry* produceth wealth;  
 Firm concord hold, and prove while you agree,  
*The strength of social unanimity.*

Such are the dictates, such the virtuous rules,  
 Our noble Bucks establish in their schools;  
*While Rangers, Foresters, and Keepers* say,  
 With one united echo—*We obey.*  
 From mighty *Nimrod*, to these later days,  
 By various huntings warm'd for various praise;  
*Bucks* of all kinds the sport have still pursued,  
 Eager for pleasure some, some keen for blood,  
 Your midnight *Buck* who boldly scours the streets,  
 Destroys the lamps, and bullies all he meets,  
 Who, flush'd with wine, fierce tyrant of the  
 town,  
 In frantick valour knocks poor *Watchmen* down;  
 The little *Alexander* of the age;  
 Borrows from *Philip's* son a bastard rage,  
 And hunts the race of men with equal joy,  
 Mischief his pride—his pleasure to destroy.



No Reason's given to Monarch, or to Punk,  
The Sot and Hero beat 'em and die drunk.

Far be from us in Riot's cause to arm,  
Our Hunter's Train with social Transports warm.  
At Sports of Health alone our Spirits bound,  
Wak'd by the chearful Horn and op'ning Hound;  
And when the harmless Chace is o'er the Mind,  
Eager to love, and prone to serve Mankind;  
While the rich Bowl—with hearty Wishes crown'd,  
In plenteous Streams diffuses Mirth around;  
Friendship and Truth in every Act shall blend,  
And *every Heart* be warm for *every Friend*,  
Yet let not Malice, ever apt to blame,  
Arraign our *Bucks* as frigid, dull, and tame;  
Nor think 'cause wedded to the Arts of Peace,  
All generous Ardour in our Bosoms cease;  
Should the dire Foe exert his native Gall,  
To Glory should our King and Country call;  
Our loyal *Bucks* arrayed in lively Green,  
First on the destined Plain should then be seen;  
Their harmless Weapons turn'd to Spears of War,  
On th' Adverse Host should glitter from afar;  
Cheared by our *Noble Grand* thro' Fields of Blood,  
They'd rush triumphant for the Public good;  
No enterprize neglect, no Danger shun,  
Nor fear Success, if *Warkworth* leads them on.

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A N

O D E,

DESIGNED FOR THE

ANNIVERSARY

OF THE

Most Noble ORDER of

B U C K S.

RECITATIVE.

**Y**E Sons of mighty NIMRON, fam'd in Story,  
Attend the Records of your pristine Glory!  
In vocal Sounds join the harmonious Lay,  
And add new Pleasures to this festive Day.

H 2

A I R.

A I R.

*And ten times a Day hoop her Barrel.*

In Annals of Old  
Great BELUS, we're told,  
Got a Race of most noble Condition ;  
Who follow'd the Chace,  
And Health did embrace,  
For Toil was their only Physician, Brave Boys,  
Ec.

RECITATIVE.

To them the fertile Plains and shady Woods were  
giv'n,  
With calm Content, the rarest Gift of Heav'n ;  
The purple Grape their Beverage, Deer their Meat ;  
For Wine and Venison is a godlike Treat !

A I R

Plump BACCHUS and VENUS their Pleasures im-  
prov'd ;  
With Spirit they drank, and with Vigour they  
lov'd :  
The Grand-Sons of NOAH were Strangers to  
Pain ;  
For when tir'd of loving, they hunted again.

*Derry Down, &c.*

RECI-



## RECITATIVE.

From Men like these our ancient Order rose,  
 To rancorous Spleen and Discord ever Foes;  
 Gay as the enliv'ning Sun their Splendour shone,  
 And here in *Britain* ARTHUR fix'd their Throne.

## AIR.

*The Lass of Patie's Mill.*

Hail! mighty ARTHUR, hail!  
 For Chivalry renown'd;  
 Such gallant Deeds ne'er fail  
 To be with Glory crown'd:  
*Fame's* Trumpet shall record, and latest Times shall  
 sing,  
 The warlike Acts of Bucks, and their victorious  
 King.

## RECITATIVE.

His Knights of Old, that sat at a round Table,  
 And eat an Ox, by some is thought a Fable:  
 But Bucks know better; 'twas a Council Night,  
 And those who stoutly eat, will stoutly fight.

H 3

AIR.

A I R.

*Mad Moll.*

Ye Bucks of *Old England*, attend  
To your Ancestors Honour and Glory!  
None shall, from Beginning to End,  
In the Annals of *Fame* step before ye;  
For Courage, for Freedom and Mirth,  
No Order shall ever come near 'em;  
The Giants, proud Sons of the Earth,  
They bang'd, 'till they taught 'em to fear 'em.

R E C I T A T I V E.

O woeful Change! O Change of direful Woe!  
The NORMAN Conquest was a dreadful Blow!  
Wrapt in Night's gloomy Shade the Brethren lay,  
While bastard WILLIAM bore tyrannic Sway:  
The Curfeu-Bell a dreadful Sound must be  
To Sons of Mirth, of Wine and Liberty.

A I R.

*Can Love be controul'd by Advice?*

In Accents of Sorrow I tell,  
What Disasters our Order beset,  
When depriv'd of their Fire and Light:  
*Good-Humour*, oppress'd, weeping lay,  
Poor *Freedom*, in Tears, stole away,  
And *Frolic* and *Fun* took their Flight.

R E C I -

## RECITATIVE.

In desert Wilds, obscure they wander'd long,  
Nor drank the potent Juice, nor heard the inspiring  
Song:

But happier Times restor'd them to this Isle,  
Where Beauty, Arms, and Arts with Lustre smile!  
*Arabs, Euphrates, Babylonians, all*  
Heard *Freedom's* Voice, and strait obey'd her Call;  
Here fix'd their Tents, where boundless *Plenty*  
reigns,  
Unknown to *Afric's* Sands, or *Asia's* sun-burnt  
Plains.

## A I R.

*To you, fair Ladies, now on Land.*

Hail! happy *Britain!* favourite Isle,  
Where *Commerce* rears her Head!  
And joyous *Bucks* in *Freedom* smile,  
While *Tyranny* lies dead:  
Protect thy Sons! — our Wealth increase,  
And crown each *LODGE* with Joy and Peace.  
*With a Fal, lal, &c.*

## RECITATIVE.

Rise, Brothers, rise; each give his friendly Hand,  
The Toast is, *BRITAIN'S KING,* and our most  
*NOBLE GRAND.*

H 4

A I R.

A I R.

*There was a jolly Blade, &c.*

I.

Ye Sons of *Liberty*,  
In Chorus join with me,  
To the Health of our NOBLE GRAND;  
And may each Brother be  
Gay, Innocent and Free,  
And Bucks be rever'd thro' the Land.

II.

Let *Joy* and *Mirth* be here,  
To crown the circling Year,  
And staunch to the Order stand;  
We'll gaily drink and sing,  
'Till we make the Ceiling ring;  
'Tis the Health of our NOBLE GRAND.

III.

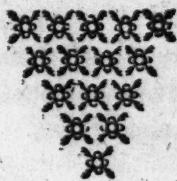
Like NIMROD he'll appear,  
When seated in his Chair.  
And his COUNCIL around him stand:  
May *Peace* and *Order* reign,  
To crown the happy Train,  
Of——our NOBLE GRAND;

CHORUS.



CHORUS.

Ye Sons of *Liberty*,  
In Chorus join with me,  
To the Health of our NOBLE GRAND;  
And may each Brother be  
Gay, Innocent and Free,  
And BUCKS be rever'd thro' the Land.



THE





T H E  
V I S I T.

I.

A TTEND, Brother Bucks, and I'll tell you a  
Story,  
Which will greatly resound to the Brotherhood's  
Glory,

Of a Visit celestial we lately receiv'd;  
I care not who doubts——so by you 'tis believ'd.

*Sing Tantararara Bucks all, &c.*

II.

Young BACCHUS and COMUS, those BUCKS of Re-  
nown,

Left the Regions above to visit the Town;  
And wand'ring about, as you must suppose,  
Were conducted by *Fame* to the LODGE at the  
ROSE.

*Sing Tantararara, &c.*

They

III.

They knock'd; were admitted, and by *Elegance*  
chair'd,  
When M——Y——D, the GRAND of the LODGE  
strait appear'd,  
Attended by *Innocence, Freedom and Mirth*;  
More joyous Companions you have not on Earth.  
*Sing Tantararara, &c.*

IV.

True *Humour* was there, and Songs in great Plenty,  
With full-flowing Bowls, and Bottles to empty;  
While *Frolic and Mirth* danced quick round the  
Table,  
Gay BACCHUS and COMUS to stand scarce were able.  
*Sing Tantararara, &c.*

V.

Says BACCHUS, "My GRAND, how immortals kill  
Time,  
" If APPOLLO was here, he shou'd tell you in  
Rhime:"  
"Peace, BACCHUS," cry'd COMUS, "I'll lay you  
some Odds,  
"The Bucks you behold are more happy than  
Gods."  
*Sing Tantararara, &c.*  
They



VI.

They drank and they sung 'till their Godships were  
hoarse;

And they drank to the GRAND and His COUNCIL of  
Course:

They hiccup'd, they reel'd, and solemnly swore,

" Since BUCKS were so blest'd, they'd to Heav'n no  
more."

*Sing Tantararara BUCKS all, &c.*



( 100 )

and the first thing I saw when I  
went to the Court of the

people, they were all in a  
state of confusion and

the people were all in a  
state of confusion and

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## HUNTING the HARE.

*Tune, Room for Cuckolds, here comes my Lord Mayor.*

### I.

**S**ONGS of Sonnets and rustic Roundelays,  
Form'd on Fancies, and whistled on Reeds,  
Songs to solace young Nymphs upon Holidays;  
Are too unworthy for wonderfull Deeds.

PHOEBUS ingenious,  
With witty SILENUS,  
His haughty Genius  
Taught to declare;  
In Words better join'd,  
And Verse better coin'd,  
How Stars divin'd,  
Hunting the HARE.

### II.

Stars enamour'd with Pastimes olympical,  
Stars and Planets which beautiful shone,  
Cou'd no longer endure that mortal Men only;  
Should swim in Pleasure while they but look'd on.  
Round

Round about horned  
LUCINA they swarmed  
And her informed

How minded they were:  
Each God and Goddess  
To take human Bodies,  
As Lords and Ladies  
To follow the HARE.

III.

Chaste DIANA applauded the Motion,  
' And pale PROSERPINE sat in her Place,  
To guide the Welkin, and govern the Ocean,  
While she conducted her Nephews in Chace.  
Till by her Example,  
Their Father to trample,  
The Earth old and ample,  
They leave her the Air.  
NEPTUNE, the Water,  
And Wine LIBER PATER,  
And MARS the Slaughter,  
To follow the HARE.

IV.

Young God CUPID mounted on PEGASUS  
Belov'd of Nymphs with Kisses and Prayers;  
Strong ALCIDES upon cloudy CAUCASUS,  
Mounted a CENTAUR who proudly him bears.  
Postillion



Postillion of the Sky,  
 Swift-footed MERCURY,  
 He made his Course to fly  
 Fleet thro' the Air:  
 Yellow APOLLO  
 The Kennel did follow,  
 With Hoop and Hollo  
 After the Hare.

## V.

Young AMINTAS thought the Gods came to breathe,  
 After their Battle, themselves on the Ground;  
 THIRSIS thought the Gods came here to dwell  
 beneath;

And that hereafter the World wou'd go round.

CORYDON aged

With PHILLIS engaged,  
 Was much enraged

With jealous Despair;  
 But Fury was faded

And he was persuaded,  
 When he found they applauded  
 The Hunting the Hare,

## VI.

Cunning MELAMPUS, and fortunate LOELAPS,  
 JOWLER, and TYGER, and HARPUK, the Skies  
 Rend with roaring, while Hunter like HERCULES,  
 Winds his plentiful Horn to their cries.

Till

'Till with Varieties,  
 To solace the Deities,  
 Their weary Pieties  
 Refreshed were:  
 We Shepherds were seated,  
 While we repeated,  
 What we conceited  
 Of Hunting the Hare.

## VII.

Stars, but Shadows, were Joys, were but Sorrows,  
 They without Motion, these wanting Delight;  
 Joys are jovial, Delights are the Marrows  
 Of Life, of Motion, the Axis of Might.

Pleasure depends  
 Upon no other Friends,  
 But still freely lends  
 To each Virtue a Share.  
 Alone is Pleasure  
 The Treasure of Measure,  
 Of Pleasure the Treasure  
 Is hunting the Hare.

## VIII.

Drown'd NARCISSE from his Metamorphosis,  
 Rouz'd by ECCHO, new Manhood did take;  
 And snoring SOMNUS upstart from CHIMÆRA,  
 The which these thousand Years was not awake.

To see Club-footed  
 Old MULCIBER booted,  
 And PAN promoted  
 On CORYDONS Mare:  
 Proud PALLAS pouted,  
 And EOLUS shouted,  
 And MOMUS flouted,  
 Yet follow'd the Hare,

## IX.

HYMEN usher'd the Lady ASTREA,  
 The Jest takes hold of MINERVA the old,  
 CERES the brown and bright CYTHEREA;  
 THETIS the wanton, BELLONA the bold,  
 Shame-faced AURORA,  
 And witty PANDORA,  
 With MAIA and FLORA  
 Did Company bear;  
 But JUNO was staid  
 Too high to be mated,  
 Altho' she hated  
 Not Hunting the Hare.

## X.

Three broad Bowls to the olympical HECTOR,  
 The Troy borne Eagle presents on his Knee,  
 JOVE to PHOEBUS carouses in Nectar;  
 PHOEBUS to HERMES, and HERMES to me.

Wherewith infused,  
I piped and mused,  
In Language amused,  
Their Sports to declare:  
'Till the great House of JOVE,  
Like the Spheres round did move,  
Here's a Health to those that love  
Hunting the Hare.

I.

**H**ARK, hark! jolly Sportmen, awhile to my  
Tale,  
To pay your Attention, I'm sure it can't fail;  
'Tis of Lads, 'tis of Horses, and Dogs that ne'er  
tire  
O'er Hedges, o'er Ditches, thro' Bog, Dale and  
Briar.  
Of a Pack of such Hounds, and a Set of such Men,  
'Tis a shrewd Chance if ever they're met with  
again;  
Had NIMROD, that mightiest of Hunters been  
there,  
'Foregad he'd have shook like an Aspen for fear.

II.

In Seventeen Hundred and Forty and Four,  
The Fifth of December, I think 'twas no more;

At



At Six in the Morning, by most of the Clocks,  
 We rode from *Kilbrudrie* in search of a Fox:  
 The *Laughlinstown* Landlord, the brave OWEN  
 BRAY,  
 And JOHNNY ADAIR, sure was with us that Day;  
 With DABLE, HALL, PRESTON, those Sportsmen  
 so stout,  
 DICK HOLMES, a few others and so we set out.

## III.

We cast off our Hounds for an Hour and more,  
 When WANTON set up a musical Roar;  
 Hark! to WANTON, cries JOE, and the rest were  
 not slack,  
 For WANTON's no Trifler, esteem'd in the Pack:  
 Old BONNY and COLLIER hark'd readily in,  
 And all the Hounds made a most tuneable Din;  
 Had DIANA been there, she'd been pleas'd to the  
 Life,  
 And one of us Lads got the Goddess to Wife.

## IV.

Ten Minutes past Eight was the Time of the Day,  
 When REYNARD unkenneled and this was his  
 Play;  
 As hard from *Kilmarnock* as tho' he fear'd none,  
 Away he brushed round by the House of *Kilmarnock*:

To *Carrickmines* thence, and to *Cherrywood* then,  
 Steep *Thanken* he climb'd, and to *Ballinanglen* ;  
*Bray* Common he pass'd, leap'd Lord *ANGLESEY*'s  
 Wall,  
 And seem'd to say, Little I value you all,

## V.

He ran *Bushes*, and *Groves*, up thro' *Carburyburns*,  
 Tho' *DABLE*, and *PRESTON*, kept leading by  
 Turns ;

The Earth it was open, yet he was stout,  
 Tho' he might have got in, yet he chose to keep  
 out :

To *Malpas* high Hills, 'twas away then he flew,  
 And at *Dalkey*'s Stone Common we had him in View ;  
 We drove on thro' *Bullock* and *Sbrublanageary*,  
 So on to *Mountown*, where *LARRY* grew weary.

## VI.

Thro' *Rochistown* next, like an Arrow he past,  
 And came to the steep Hills at *Dalkey* at last ;  
 There gallantly plung'd himself into the Sea,  
 And said in his Heart, Sure none dare follow me.  
 But soon to his cost he perceiv'd that no Bounds  
 Cou'd stop the pursuit of the staunch mettled  
 Hounds ;

For his Policy here did not save him a Rush,  
 Five Couple of Tartars were close at his Brush,

To

## VII:

To recover the Shore now again was his Drift,  
 But e'er he cou'd reach to the top of the Clift;  
 He found both of Speed, and of Cunning, alack!  
 Being way-laid and killed by the rest of the Pack:  
 At his Death, there were present the Lads I have  
 sung,

Save LARRY, who riding a Garran was flung;  
 Thus ended at length, a most delicate Chace,  
 That held us five Hours and ten Minutes Space.

## VIII.

We returned to *Balrudri's* plentiful Board,  
 Where dwells Hospitality, Truth and my Lord;  
 We talk'd on the Chace, and we toasted the Health  
 Of the Man who ne'er varied for Places or Wealth.  
 OWEN BRAY baulk'd a Leap, says HAL PRESTON  
 'tis odd,

'Tis shameful, says JACK, I swear by NIMROD;  
 I hollo'd, says PRESTON, get on the Yew Fall,  
 And I'll leap over you, your blind Gelding and all.

## IX.

Each Glas was adapted to Freedom and Sport,  
 For Party Affairs we consign'd to the Court;

With innocent Mirth, and in social Delight,  
 We finished the rest of the Day in the Night.  
 Then 'till the next Morning, bid farewell each Brother,  
 For some they went this way, and some went the  
 other;  
 And as PHOEBUS befriended our earlier Roam,  
 So LUNA took care in conducting us home.

## I.

**A**T the Sign of the Horse,  
 Where old SPINTEXT of course  
 Each Night took his Pipe and his Pot;  
 O'er a Jug of brown Nappy,  
 Quite pleasant and happy;  
 Was plac'd the canonical Sot.

*Tol de rol, de rol.*

## II.

The Evening was dark,  
 When in came the Clerk,  
 With Reverence due, and Submission;  
 He first stroak'd his Cravat,  
 Then twirl'd round his Hat,  
 And bowing preferr'd his Petition.

*&c. &c.*

*I'm*



III.

I'm come, Sir, says he,  
To beg, look, do you see,  
Of your Reverence, Worship and Glory;  
To Inter—a poor Baby,  
With as much Speed as may be,  
And I'll walk with a Lanthorn before ye.

&c. &c.

IV.

The Body we'll bury,  
But, pray where's the Hürry;  
Why, Lord Sir, the Corpse it does stay,  
Why—you Fool, you may guess,  
Since Miracles cease!——  
A Corpse, MOSES, can't run away.

&c. &c.

V.

Then MOSES he smil'd,  
Saying, Sir, a small Child  
Cannot long well delay your Intention;  
Why, that's true, by St. PAUL,  
A dead Child that is small,  
Can never enlarge its dimentions.

&c. &c.

Then

VI.

Then MoSES he spoke,  
Sir, 'twas Twelve the Clock struck;  
Besides, there's a terrible Shower;  
Why, MoSES you Elve,  
If the Clock has struck Twelve,  
I'm sure it can never strike more.

&c. &c.

VII.

Besides my dear Friend,  
This Lesson attend,  
Which to say, nay, to swear I'll be bold;  
The Corpse, snow or rain,  
Can't endanger that's plain;  
But perhaps you or I may catch Cold.

&c. &c.

VIII.

Then MoSES went on,  
Sir, the Clock has struck One,  
I pray Master look up at the Hand;  
Why it ne'er can strike less,  
It's a folly to press  
A man for to go that can't stand,

&c. &c.

At

## IX.

At length, Hat and Cloak  
 Old Orthodox took;  
 But first cram'd his Mouth with a Quid,  
 Each tofs'd off a Jill  
 For fear they should chill,  
 And they stagger'd away Side by Side.  
 &c. &c.

## X.

I'll take it quite kind,  
 If instead of behind,  
 At the Grave we may meet both together;  
 For uncertain's our Stand  
 On this clayey Land,  
 For MOSES, it's sad slippery Weather.  
 &c. &c.

## XI.

When they came to the Grave,  
 The Clerk hum'd a Stave,  
 While Surplice was wrapt round the Priest:  
 Where so droll was the Figure  
 Of MOSES and Vicar,  
 That the Parish still talk of the Jest.  
 &c. &c.  
 Good

XII.

Good People, let's pray,  
Put the Corpse t'other way,  
Perhaps it may over me rumble,  
'Tis best to take care,  
Tho' the Sages declare,  
That a *mortuum caput* can't tumble.  
    &c. &c.

XIII.

Woman, of Man born,  
No, that's wrong, the Leaf's torn;  
A Man that was born of a Woman,  
Is cut down like a Flower,  
Can't continue an Hour;  
So you see, *Moses*, Death spareth no Man.  
    &c. &c.

XIV.

Good People pray look,  
What a confounded Book;  
Why the Letters are plac'd upside down,  
Such a villainous Print,  
Sure the Devil is in't,  
That BASKET should print for the Crown.  
    &c. &c.  
Old



XV.

Old, Tremendous the Vicar,  
His Words utter'd thicker,  
As October had mov'd the Divine,  
'Till arriv'd as he must,  
At the Words, Dust to Dust;  
He puk'd in the Grave, Beer and Wine.  
&c. &c.

XVI.

Disorders within,  
Are Taxes for Sin,  
You see how the righteous are punish'd;  
Live modest and sober,  
And Moses remember,  
How much of our Prayers we have finish'd.  
&c. &c.

XVII.

Here Moses you read,  
For I cannot proceed;  
Come bury the Corpse in my stead,  
Amen —————  
Why Moses you're wrong,  
You Fool, hold your Tongue;  
For you've taken the Tail for the Head.  
&c. &c.  
'Tis

## XVIII.

'Tis true, thy Sting, Death,  
 Gives the Corpse to the Earth;  
 Believe me 'tis terrible Weather;  
 So the Corpse was interr'd,  
 Without praying a Word,  
 And home they both stagger'd together.

&amp;c. &amp;c.

## A Technical, Bibbical, Claſſical

## S O N G.

To the Tune of, *The first Time at the Looking-glass*  
*The Mother sets her Daughter.*

## I.

**N**OW we are free from College Rules,  
 From Systems out of Season;  
 From Lumber of the lying Schools;  
 And syllogistic Reason:  
 Never more we'll have defin'd,  
 If Matter thinks or thinks not;  
 All the Matter we shall mind,  
 Is he who drinks, or drinks not.

Metaphysical

II.

Metaphysical to trace,  
 The Mind or Soul abstracted;  
 Or prove Infinity of Space,  
 By Cause on Cause effected.  
 Better Souls we can't become,  
 By immaterial thinking;  
 And as to Space, we want no Room,  
 But Room enough to drink in.

III.

*Pleum, vacuum, minus, plus,*  
 Are learned Words, and rare too;  
 Those Terms our Tutors may discuss,  
 And those that please, may hear too.  
 A *pleum* in our Wine we show,  
 With *plus* and *plus* behind, Sir;  
 And when our Cash is *minus* low,  
 A *vacuum* soon we find, Sir.

IV.

NEWTON talk'd of Lights and Shades,  
 And different Colours knew, Sir:  
 Don't let us disturb our Heads,  
 We will but study two, Sir,

White

White and red our Glasses boast,  
True Humour's Rarefaction;  
After him we'll name our Toast,  
The center of Attraction.

V.

On that Thesis we'll declaim,  
With *stratum super stratum*;  
There's Magic in the mighty Name,  
'Tis Nature's *postulatum*.  
Wine in Nature's next to Love,  
Then wisely let us blend 'em;  
First though physically prove,  
That *tempus est bibendum*.

A NEW BUCK'S SONG, by G. A. S.

To the Tune, *Masks all*.

I.

COME Mirth call on Music, call Music on Song,  
Come frolick-filled Fancy bring Genius along;  
Come MOMUS, come COMUS, come BUCKS, hark  
away;

Here's to NIMROD our Founder, a Brusher, Hurra.  
*Sing Tantararara, Hurra.*

Heroic



## II.

Heroic SEMIRAMIS, BABYLON's Queen,  
Great NIMROD's *Regalia* and Records had seen,  
She the Order renew'd, came herself as a Guest,  
And always from thence wore a Buck at her Breast.  
*Sing Tantararara, &c.*

## III.

She call'd a Divan, her Spouse NINUS dethron'd,  
'Cause no Buck he would be, for no Monarch was  
own'd.  
To her Ladies this Speech made, *Let Bucks alone*  
*win ye,*  
And each Fool be nick-nam'd from NINUS, a NINNY.  
*Sing Tantararara, &c.*

## IV.

'Tis by Women each Buck at true Honour arrives,  
The first Race of Bucks were made Bucks by their  
Wives:  
When for Glory the GREEKS round the World us'd  
to roam,  
Each Wife a true Buck, dubb'd her Hero at home:  
*Sing Tantararara, &c.*

## V.

This Order like Light quickly spread o'er the Earth,  
Its Harbingers FRIENDSHIP and FREEDOM went forth;  
Great NIMROD appear'd, in our Lodge took his Post,  
LOVE and WIT his Supporters, and HONOUR his Host.  
*Sing Tantararara, &c.*

## K

## VI

## VI.

From the Archives of ÆGYPT our Charter he  
brought,

That *Wealth springs from Industry*, to his BUCKS  
taught;

Instructions through Life for our Sake did advise;  
And that Golden Rule form'd, To BE MERRY  
AND WISE.

*Sing Tantararara, &c.*

## VII.

He stamp'd the BUCKS Charter; he form'd the first  
Grand,

UNANIMITY gave, as the Word of Command:

To each Ranger, each Forester, this did premise,  
Since BUCKS you're become, Boys, BE MERRY  
AND WISE.

*Sing Tantararara, &c.*

## VIII.

From BACCHUS our Name is, tho' some say from  
JOVE,

For he was the first like a BUCK who made love;

To a Bull for the sake of EUROPA he turns,

And bequeath'd to the Man she should marry, his  
Horns.

*Sing Tantararara, &c.*

## IX.

CADMUS, THESEUS, HERCULES, JASON, and others,  
Set sail in their *Argo*, like brave BUCKS and Brothers;

The Ladies of *Colchis* elected each Stranger,  
As JASON was chose by MEDEA her Ranger.

*Sing Tantararara, &c.*

X.

Some say that ACTÆON, because he worn Horns,  
Must needs be a BUCK, but that Tale each BUCK  
scorns;

Had he been one of us, in DIANA's Surprise,  
He'd not stood like a Fool, but—BEEN MERRY  
AND WISE.

*Sing Tantararara, &c.*

XI.

To conclude, let us rise BUCKS, and Hand in Hand  
join,

And a BUCK's unanimity shew by this Sign!

We bow to our Grand, and acknowledge his Sway,  
And pronounce in full Chorus, *Nem. Con.* WE OBEY.

*Sing Tantararara, Hurra.*

ODE, on the most NOBLE ORDER of BUCKS, be-  
longing to the AGRICULTURIAN LODGE.

ERST at the swelling Blast of Nimrod's Horn  
His sportive Sons as rosy as the Morn;  
With Hopes enlivening hail the genial plain  
Flew to the Field enraptur'd with the S train.

A I R.

*Tune, Rule Britannia.*

So like those hardy Sons of yore,

Who rose at NIMROD's high Command;

Shall

Shall modern Bucks with loud Encore,  
 Re-echo to the Noble GRAND;  
 And this shall ever be the Lay,  
 Great and Noble, *we obey*

## II.

Tho' not alone to Sports confin'd,  
 'Tis Labour oft increases Health;  
 It warms the Body, cheers the Mind,  
 And *Industry produceth Wealth*

To Meadows yet unplow'd repair,  
 Let Agriculture be thy Care.

## R E C I T A T I V E

Or when the social Bowl, or generous Glass,  
 Inspires the Toast with some delicious Laps;  
 Let ORDER thro' the jocund Band preside,  
 And Sense and Reason every Action guide,

## A I R

*Tune, In Infancy*

And when to chant the Soul's inclin'd,  
 With Mirth or high Renown;  
 Let Innocence with Freedom Joined,  
 Our various Pastime crown;  
 Let Concord too with beamy Smiles,  
 From every Eye impart;  
 Whatever Care or Fear beguiles,  
 And cheers the human Heart.

## R E C I T A T I V E.

To NIMROD then we'll lift the Goblet high,  
 And waft his Praises to the vaulted Sky. A I R



## A I R

Time, God gave the King,  
 Hail Unanimity  
 Strength of Society,  
 Source of true Joy  
 Blest with thy Presence we  
 Taste that Felicity  
 Mirth and Festivity  
 Time can't destroy.

## A Bacchalian Song

**B**ACCHUS, Jove's delightful Boy,  
 Our God of Wine and Joy,  
 Still exults our Soul,  
 With the Raptures of the Bowl.

Then with feather'd Feet we bound,  
 Whirling in a festive Round,  
 When we feel in sparkling Wine,  
 Transports delicate, divine.

Then the fragrant Music warms,  
 Long delights and Beauty charms,  
 Debonair, and Light, and gay,  
 Thus RUCKS, dance the Hours away.

## E R R A T A

PAGE 3 line 10, read *inhereditary*; p. 19, l. 2, r.  
*respicis*; p. 27, l. 4, r. *years*; 24, last l. r. *mighty*  
*bunter*; p. 37, l. 4, r. *and seems*; p. 42, first l. r.  
*rendered*; p. 57, l. 8, r. *they have*; p. 59, l. 6, r. *do*,  
 p. 65, l. 19 r. *of the distressed*; p. 67, l. 19 r. *arts and*  
*sciences*; p. 72, l. 11 r. *intrinsically*; p. 80, l. 12 r.  
*inferior creatures*; p. 84, l. 9 r, *who is*; p. 108 l.  
 11, r. *it's*

A LIST

## A LIST of the UNITED LODGES.

- BABYLONIAN, *Turk's Head Tavern, Gerrard Street, Soho, every Tuesday*  
 ASSYRIAN, at the *Standard Tavern, Leicester-Fields, every Friday*  
 EUPHRATES, *Globe Tavern, Strand, every Thursday*  
 ARABIAN, *Blue Posts, Tottenham-Court-Road, every other Wednesday*  
 HELLESPONT, *White-Hart, Five-Fields, Chelsea, 2d and 4th Monday*  
 AGRICULTURIAN, *Lebeck-Tavern, Strand, every Monday*  
 Royal MECKLENBURG, *Craven-Arms, Carnaby-Market, every Monday*  
 AFRICAN, *Globe, Titchfield-street, 1st and last Tuesday*  
 MACEDONIAN, *One Tun, Strand, every Wednesday*  
 CUSTODUM, *last Friday in the Month*  
 PERSIAN, *every Wednesday*  
 BRUNSWICK, *Tyger, Wells-Street, 1st and 3d Tuesday*  
 EUROPEAN, *George, David-Street, Berkley-Square, every Friday*  
 BRITISH Fleece, *Liverpool, every Thursday*  
 ROMAN EAGLE and CHILD, *Cambridge, every other Friday*  
 BATHONIAN, *White-Hart, Bath, every Friday*  
 CORSICAN, *Plymouth, every Thursday*  
 DOUGLAS, *Isle of Man, every*  
 BOMBAY, *every*

*A Form of Recommendation of Objects to the Author Advice, gratis.*

SIR,

I recommend the Bearer as an Object deserving your Attention; by administering him Relief, you'll oblige your Br. of the **LODGE,**  
 To Mr. P. D. No. 3, Bury-Street St. James's



